

## LEAGUE OFFICES MOVED FROM FORT SCOTT TO AURORA

To coordinate the forces, economize in expenses and bring about more thoroughness and efficiency in the work, the business offices of the Free Press Defense League have been transferred from Fort Scott, Kansas, to Aurora, Missouri. The League forces will now be in close touch with those of The Menace, and, while the work is different, it is closely akin and the change will prove a valuable one to all concerned. Read Hon. J. I. Sheppard's announcement to League members on the fourth page of this issue, and resolve that you will help us in the big campaign now starting to induce every patriot in the nation to become a member of the League. The time has arrived for a real offensive!

AMERICA'S GREATEST EDUCATIONAL JOURNAL IN FURTHERANCE OF FUNDAMENTAL DEMOCRACY

# HIGHEST PAPAL AUTHORITY SANCTIONS MURDERING OF HERETICS

### TRANSLATION OF TITLE PAGE OF BOOK

1. To the most chaste spouse of the Mother of God, Saint Joseph, to whose protection Christ, once for all rescued from death by his preserving help, committed His church to be protected from errors, this work is dedicated by the Author.

Brother Alexis M. Lepicier, O. S. M., Professor of Sacred Theology in the Pontifical College of the City for Propagating the Faith.

Concerning the Stability and Progress of Dogma.

Second Enlarged Edition.

"That this rule has come down from the beginning of Gospel even before certain earlier heretics, to say nothing of Praxas, of yesterday, will be proved as well by the very fact of history (points out) of all heretics, as by the novelty of Praxas of yesterday. Tertullian Against Praxas, ch. 2.

(Scroll)

To serve Mary is in reality to rule.

Rome

Daselee and Co., Publishers.

Typographers of the Holy Apostolic See and of the Holy Rites of the Congregation.

Piazza Gratioli (Palazzo Doris)

1910

out of regard for the opinions of our present age; (e) That the church tolerates heretics now because it is not prudent to kill them; (f) And that the pope has the power to depose secular rulers who have abandoned Catholicism and to absolve the subjects of such rulers from their allegiance.

Here are facts which it must be remembered are not reckless claims of "fanatics" or "anti-papists" or even calm assertions of conscientious and conservative Protestant thinkers. No they are the bold, naked statements of one of the greatest present-day teachers of Roman dogmatic theology in one of the most, it not the most, authoritative Roman Catholic institutions in the world, and are statements endorsed by the last pope who gave his apostolic benediction to the author for producing the work embodying these diabolical, inhuman, dark age sentiments. And furthermore, these teachings are sanctioned by the highest and only absolutely authoritative "Congregation" of the Curia, that of the "Index" which passes on the orthodoxy of Roman Catholic teachings.

On this page we have been at pains to reproduce some pages from the book containing this teaching. The title of which is CONCERNING THE STABILITY AND PROGRESS OF DOGMA. It is written by "Professor Alexis M. Lepicier, O. S. M., Professor of Sacred Theology in the Pontifical College of the City for Propagating the Faith." Here also will be found facsimile reproductions from the original pages, the amazing and almost unbelievable endorsement by Pius X. of this work which harks back to the days of the inquisition in its teachings. It will be further noted that the book is published by Daselee & Company, publishers and typographers of "The Holy Apostolic See," and the "Holy Rites of the Congregation."

The quotations given are typical of the teachings of the work and do not embrace some of the longer quotations embodying similar teachings that we would have given facsimiles of had space permitted.

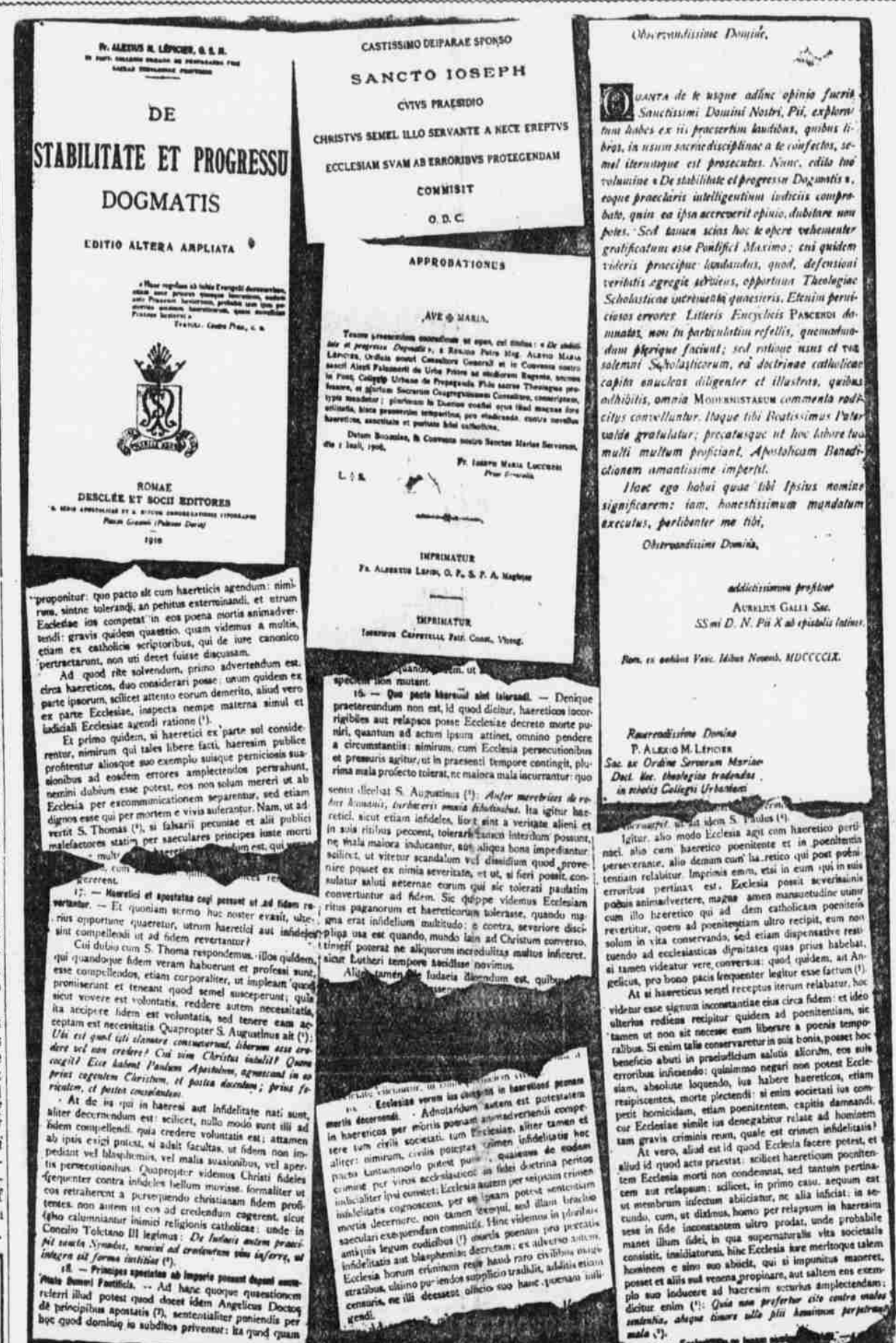
The translations have been made by Prof. A. P. Hall of Drury College, Springfield, Missouri, expressly for this article.

Wherever we give quotations not appearing in the facsimiles we give the page from Lepicier's book as published in Rome, and these citations are verbatim quotations from Prof. William Sullivan's "Letters to His Holiness, Pius X."

The author of the work taken as our subject, it will be observed, is Professor of Sacred Theology in the Pontifical College and as pointed out by Joseph Maria Lucchesi, General Prior of the Convent of Servants of St. Mary, is general Counsellor of the Order of which Father Lucchesi is General Prior and he is also counsellor of several Sacred Congregations. His position as Professor of Sacred Theology in the Pontifical

## Almost Unbelievable, Twentieth Century Teachings of Rome as to the Murdering of Heretics Unanswerably Exposed in Quotations from Book by Roman Catholic Theologian Who Published Same Appending Approval of Last Pope and Congregation of Index

By B. O. FLOWER, President Free Press Defense League.



Facsimiles of Pages and Portions of Pages from Lepicier's Book Most of Which are Quoted in the English Translation on this Page

College of the city for Propagating the Faith shows his status to be the very highest as a teacher of the present-day Roman Catholic Dogmatic Theology accepted by the Vatican and Roman Catholic hierarchy in general, while the sanction of the work by the "Congregation of the Index" and the unqualified endorsement by the last pope carrying with it the apostolic benediction of the so-called infallible head of the church, gives every possible stamp of hierarchical authority that could be bestowed upon a work calling for the supreme endorsement of official Rome.

Whenever, during recent years, the patriotic press of America has cited the frank or outspoken utterances of some priest or priestly editor like Father Phelan, for example, the Jesuitical apologists for Rome, of the Callahan-Scott Knights of Columbus so-called "religious prejudice commission" variety, have been very quick to declare that such utterances did not in any sense represent the hierarchy, and that the citations of priests or lay members of the church voicing intolerance or harking back to the spirit of the days of the inquisition were a gross injustice to present-day Roman Catholic teachings. Unhappily Protestant ministers and laymen, for the most part, have been very prompt to accept these utterly unwarranted and absolutely false statements as true.

Now this work as the reader will clearly see, cuts the very ground from under all these Jesuitical apologists for Rome who have been so free in their denunciation of THE MENACE, The Free Press Defense League, and the patriotic orders. It authoritatively proves beyond all possibility of question the truth of all that we have said on the subject.

tor of a certain leading Masonic journal was being assiduously cultivated as were prominent members of the Masonic fraternity in general, by the Jesuitical apologists for Rome who have been so grossly misrepresenting the true teachings of the papacy in their endeavor to lull the Protestant ministers, the Protestant and the Masonic press, to sleep. The caller on the Masonic editor on this occasion was a chaplain in one of the councils of the Knights of Columbus, in one of our large American cities. In the course of the conversation he began to enlarge on the present liberality of Rome, her broad ideals, etc., when the Masonic editor said: "I was inclined to accept such views as representative of the present-day teachings of the Roman hierarchy, until I read some things which convinced me that such liberality and toleration did not represent the accepted position of the papacy today. From some books and papers I have recently read I have come to the conclusion that Rome has not materially changed her position in spirit and indeed in teaching, from that entertained in earlier and more intolerant ages."

"I have read from what I believe to be reliable sources of information, things that lead me to believe that the hierarchy in Rome today sanctions teachings very similar to those of earlier centuries."

He then cited the statements given above which we have quoted from Lepicier's book. He further stated that he had read these in some works published very recently and which he had every reason to believe were authoritative reflections of accepted present-day teachings of the papacy. Instantly the chaplain resorted to the usual Jesuitical denial in toto, of the statements. They were merely A. P. A. lies of MENACE lies, or lies of the secret patriotic orders, etc. They were absolutely untrue without any real foundation, in fact, vicious

statements made to inflame Protestants and arouse a persecuting spirit. "I was inclined to believe this," said the editor. "When I first read these statements they seemed so impossible at this stage of liberal civilization but, as the author had been a prominent teacher in a well-known institution of your church in this country, and inasmuch as he cited the book and the pages, from which he took the quotation, I was at pains to send to Rome and get the volume. In due course of time the book arrived. I read with amazement these utterances and found that the author, to whom I have referred, had faithfully quoted these teachings, and that the last pope had endorsed them and they had been sanctioned by the Congregation of the Index. Here is the book. I would like you to examine it and then read for yourself the quotation. You will find it is exactly as I have represented, and that the teachings are endorsed by the highest present-day, Roman Catholic, official authority."

The chaplain took the book, sat down and examined the volume and then read the quotation. After a long time he rose, laid the book on the desk of the editor and stated he would have to be going. The editor asked him if the book was not genuine and authoritative, and he admitted it was; if the quotations were as claimed and he was forced to loan him the book, but he stated he did not care to take it.

So illuminating and clear, when we consider the author and his former position in the Roman church, so valuable is the following characterization of this Official Teaching of Rome as given by Father William Sullivan, that we give our readers the following quotation from the preface to the second edition of Dr. Sullivan's extremely able and important work "LETTERS TO HIS HOLINESS POPE PIUS X." After calling at-

tention to Pope Pius' enthusiastic commendation of the work of Lepicier, Dr. Sullivan says:

"This book, which, in this twentieth century has rejected the heart of Pius X. declares (p. 194) that public heretics deserve not merely to be excommunicated, but to be killed ('sed etiam dignos esse qui per mortem e vivis auferantur'); that the power to murder heretics belongs both to the state and the church (p. 195); that the church has the power of putting to death even repentant heretics (p. 199); that we should not shrink from uttering this teaching out of regard for the sentiment of the modern age (p. 201); that we should remember that the church has canonized King Ferdinand III of Castile, and inserts in the breviary these words in praise of him: 'He permitted no heretics to dwell in his kingdom, and with his own hands brought wood to the stake for their burning.' (p. 202); that the church tolerates heretics now because it is not prudent to kill them (p. 208-209), and finally, that the pope has the power to depose secular rulers who abandon Catholicism, and to absolve the subjects of such rulers from their allegiance (p. 210)."

Rev. William Sullivan was ten years in the priesthood in the Roman Catholic church. After receiving four years of college training in the well-known Jesuit Educational Institution, The Boston College, he entered St. John's Ecclesiastical Seminary at Brighton, Massachusetts, where he remained for three years, going from there to the Paulist House of Studies affiliated with the Catholic University of Washington, D. C., where he spent three more years of study and obtained the Licentiate of theology from the Catholic University. After a period of active mission work he was called to the Paulist house of studies to be a Professor of moral theology, a branch of which he taught six years. During this period he also taught Scripture and it was his studies which then led him to accept the Modernist's view and which ultimately resulted in the collapse of his belief in Roman dogmas.

No Roman Catholic can successfully deny or refute the statements which we are here giving from Lepicier's work. They are from the very highest fountain-head of Roman Catholic authority and are not antiquated theories. They are twentieth-century teachings of Rome with the highest possible hierarchical endorsement and therefore can not be denied or explained away by any Catholic or unscrupulous Jesuit in the land.

They are charmingly frank and very realistic presentations of the real teachings as they, today, emanate from the city of the pope and the Vatican. They tear from the hierarchy all the Jesuitical subterfuge by which representatives of the same, from cardinals down to priests and laymen, have so long and so deliberately sought to deceive, delude, and mislead honest, fair-minded and truth-loving Protestants.

No one can read this book and consider these teachings in the light

### TRANSLATION OF POPS' ENDORSEMENT OF BOOK

Most highly esteemed Sir:— How high the opinion of our Most Holy Sir concerning you has been hitherto, you have found out chiefly from those praises with which once and again he has honored the books worked out by you for the use of sacred discipline. Now upon the publication of your volume "Concerning the Stability and Progress of Dogma," and its approval by the distinguished judgments of the learned, you cannot doubt but that this opinion has itself grown. But still you may know that by this work you have very much gratified the Supreme Pontiff, to whom indeed you seem especially worthy of praise, because, serving in a marked way the defense of the truth, you have sought a timely enlargement of Scholastic Theology. For pernicious errors, condemned by the Encyclical Letter of Pius X. you do not refuse in detail, the usual method of Scholastics, you explain and illustrate those main points (heads) of the Catholic doctrine, by the employment of which all the falsehoods of the Modernists are torn up by the roots, and as the Most Blessed Father earnestly congratulates you, and, praying that by this labor of yours many may profit much, he very affectionately bestows the Apostolic Benediction.

These things I had to make known to you in his name. Now having fulfilled this honorable commission, I very gladly profess myself, most highly esteemed Sir, Yours most devotedly,

AURELIO GALLI, Priest of our most Holy Pius X., from the Latin Letters. Rome, Nov. 13, 1909.

of their endorsements without seeing that Rome, today, is not only in deadly opposition to all the greatest and most glorious principles of the Protestant Reformation, but she is equally in deadly opposition to the upward-sweeping spirit of progress and enlightened civilization as embodied in the Fundamental Democracy of our Declaration of Independence and the Federal Constitution of the United States.

As the Declaration of Independence and the Federal Constitution embody the spirit of progress, growth, human development and liberal governmental advancement, this teaching emanating from the Vatican embodies the spirit of the dark ages and that of the days of the Spanish inquisition, a spirit only comparable to that manifested at the present time in the atrocities of the paganistic, militaristic German autocracy.

Nothing could better or more clearly show the impossible gulf between the fundamental principles of liberal democracy such as that of our own government, and politico-ecclesiastical Romanism or that of the Roman Catholic hierarchy than these official teachings of Prof. Lepicier's, solemnly endorsed by the last pope and by the Congregation of the Index.

Cardinal Gibbons, a short time ago, reiterated the three bare, empty and utterly false boasts of Roman Catholic priests and prelates when indulging in pompous and inflated papal eulogy, that "Rome never changes." Every fairly intelligent

(Continued on Page 2, Column 6)

## TRANSLATIONS Showing Present-day Intolerance of the Papacy

Approbations  
PAGE IX (PREFATORY)  
HAIL, MARY!  
In the course of the present we grant that the work, entitled "Concerning the Stability and Progress of Dogma," written by the Most Reverend Father Master Alexis M. Lepicier, General Counsellor of our Order, and Director of Studies, also Professor of Sacred Theology in the Pontifical College of the City for Propagating the Faith, and Counsellor of several Sacred Congregations, be set in type, most of all trusting in the Lord that that work will be of great utility, especially in these times, in vindicating the sanctity and purity of the Faith against new heresies.

Given at Bologna, in our Convent of the Servants of Saint Mary, the first day of June, 1908.

BROTHER JOSEPH MARIA LUCCHESI, General Prior.

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HOW HERETICS ARE TO BE TOLERATED  
16. Finally it is not to be overlooked as is said that heretics who are incorrigible or who have relapsed, can by decree of the church be punished with death, (but), as far as concerns the act itself, it depends wholly on circumstances. Of course, when the church is attacked with persecutions and afflictions, as is the case at the present time, she must, in order to survive, use every means, less greater evils be incurred.

Therefore the church deals in one way with a heretic who is obstinate, in a different way with a heretic who is penitent and persists in his obstinacy, and in yet another way with a heretic who after penitence relapses. For in the first place even if the church could proceed with discipline against one who is obstinate in his errors, yet she uses great kindness towards the heretic who returns penitent to the Catholic church, whom she willingly admits to penitence, not only preserving him in life but also by dispensation restoring him to ecclesiastical dignities which he previously held; provided, however, that he seems truly converted, which indeed, Angelicus says, is said to have been frequently done for the sake of peace.

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HERETICS AND APOSTATES CAN BE FORCED TO RETURN TO THE FAITH  
17. And since our discourse has reached this point, etc. And first if heretics on their part are considered, those, I mean, who freely become such, and profess heresy publicly and by their examples and pernicious persuasions induce others to embrace the same errors, no one can doubt that they not only deserve to be separated from the church by excommunication but are even worthy to be taken away by death from among the living. For, as St. Thomas observes, if counterfactions and other public malefactors are at once turned over to death with justice by the secular princes, much less ought heretics to be spared.

St. Augustine said: "Away with heretics from human affairs! You will throw all things into disorder with lust." So, therefore, heretics just as also infidels, though they are estranged from the truth and in their rites, may be sometimes tolerated, less greater evils be brought in or some good be hindered; of course, so that scandal or disorder shall be avoided, which might result from excessive severity and that, if possible, regard shall be had for the eternal salvation of those who, having been thus tolerated, are gradually turned to the Faith. Thus indeed we see that the church tolerated the rites of pagans and heretics when the multitude of heretics was large. On the contrary, the employed severe discipline when the world had now been converted to Christ, and there was ground for fear that the unbelief of some might infect the many, just as we know happened in the time of Luther.

St. Augustine says: "If heretics who by themselves and specifically prefer to sin at the corruption of the faith, however, is the most serious harm; wherefore of themselves they deserve no other treatment than to be thrown out of society, for whose destruction they live."

## TRANSLATIONS Showing Present-day Romanism Claims Right to Murder

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THE CHURCH POSSESSES THE REAL RIGHT TO DECEASE THE DEATH PENALTY AGAINST HERETICS

10. Moreover it is to be noted that the power to proceed against heretics with the death penalty belongs both to civil society and to the church, in a different way, however. Of course the civil power can punish the crime of infidelity only insofar as (the civil power) it becomes itself judicially clear in regard to this crime through ecclesiastical law in the doctrine of the faith while the church, taking cognizance of herself of the crime of infidelity, is able by herself to decree the sentence of death, is not able however to carry it out, but commits it to the secular arm to be carried out. Hence we see in many ancient legal codes the death penalty decreed for sins of infidelity or blasphemy. On the contrary however, the church not rarely turns a deaf ear to such crimes even when the magistrates are urged to punish with extreme punishment, even adding censure lest the latter fail in their duty to inflict this punishment.

What we read in the Law bears on the point: "Now let the secular powers be advised and induced and, if necessary compelled by ecclesiastical censure, whatever duties they are performing just as they wish to be reputed and held as faithful, so to take the duty publicly for the defense of the faith, that they will be zealous faithfully according to their strength to exterminate out of lands subject to their jurisdiction all heretics stigmatized by the church; also that henceforth, whenever one takes a place of power, whether temporary or permanent, he shall be bound to affirm this point with an oath. But if the temporary (or temporal) ruler, after having been sought out and warned by the church, shall neglect to clear his country of heretical foulness, let him be excommunicated by the Metropolitan or by other provincial bishops."

11.—and further for this reason the one returning is encouraged to repent, with this restriction, however, that it is not necessary to free him from temporal punishment. For if such an one is maintained in his privileges (bonis), he might abuse this kindness to the prejudice of the salvation of others, by tainting them with his errors; indeed it can not be denied that the church, speaking absolutely, has the right to punish heretics, even when they come to their senses, with death; for if society is competent to punish capital crimes, even if he repents, why is a like right denied to the church in relation to a man charged with so serious a crime as that of infidelity? But what the church can do is one thing; what she actually does is another: of course, in the first case, it is right that the infected member be cut away, lest infect others; in the second case, since a man through a relapse into heresy really shows himself incurable in the faith, and hence it remains probable that he will be treacherous to the faith in which the supernatural life of society consists, therefore the church rightly and decorously casts such a man out of her bosom, since if he remained unpunished, he might even furnish his own poison to others, or else at least induce them by his example to embrace heresy with more security, for it is said: "Because sentence is not carried out quickly against the wicked, the sons of men commit evils without any fear!"

12.—It will be properly asked whether heretics are to be forced to return to the faith.

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12.—It will be properly asked whether heretics are to be forced to return to the faith.

In this query we reply with St. Thomas that those indeed who have at any time held and professed the true faith, are to be compelled, even in a physical way (corporally) to fulfill what they have once assumed; because just as it is a matter of free choice to take a vow but of necessity to perform it, so it is a matter of free choice to accept the faith but of necessity to hold it fast when accepted. Therefore St. Augustine said: "Where is that which those men used to shout out, that one is free to believe or not to believe? To whom has Christ applied force? Whom has he compelled? Let them have the Apostle Paul; let them recognize in him what the church charged and later the Christian; first the multitude, and later the confounding Christ." But in regard to those who were born in heresy or infidelity, there must be a different decision; that is to say, in no way are they to be forced into the faith, because to believe belongs to the will, but it can be exacted of these men, if the opportunity should offer, that they do not hinder faith either by blasphemies or by evil callings or by open persecutions. Wherefore we see that Christ's faithful ones have frequently stirred up war against infidels, normally to draw them back from persecuting those who profess the Christian faith, not, however, to force them to believe, as is falsely charged by enemies of the Catholic religion. Hence in the Third Council of Toledo we read: "Now concerning the Jews the Holy Synod decrees that no one is to be forced to believe, in order that the form of justice may be undisputed."

13. Apostate Priests can be deposed from power by authority of the Supreme Pontiff.

From "CONCERNING THE STABILITY AND PROGRESS OF DOGMA" by Lepicier, and approved by highest papal authority.